

Christianity and Crisis

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Twenty-Five Years

THE twenty-fifth annual recognition of Armistice Day offers an appropriate occasion to compare the outlook for peace as the first World War drew toward its close and the outlook today.

The parallels between this war and the former one cannot escape the most unreflective observer. Then as now, the conflict issued from the accumulation of more than a decade of covert struggle for power, a struggle in which all the great nations shared and for which the precise ratio of responsibility cannot be allocated. Then as now, the conflagration was finally touched off by a relatively minor incident at the periphery of the main theater of struggle. Then as now, the whole of Europe was quickly embroiled. Then as now, the world was treated to the spectacle of certain nations, notably Italy, repudiating pledges, abandoning allies, shifting sides as the fortunes of war and immediate self-interest appeared to dictate. The parallels in America's relation to the conflict are especially close. Then as now, the sympathies of the overwhelming majority of the American people were claimed by the Allied cause from the outset; from the outset the eventual belligerency of the United States was inevitable; the country fought off active participation until almost the last hour; eventually, the nation was drawn in with its every resource. Then as now, the strength of the United States, added to the resources of Allies who had borne the full weight of peril and uncertainty and had paid the major cost in sacrifice of life and wealth for the common cause, was sufficient to tip the scales. Then as now, final Allied victory became inevitable.

When we turn from a comparison of the causes and courses of the two wars to a comparison of the outlook for peace, parallels give place to contrasts. Those whose memories can reclaim the outlook of men as the last war drew toward its end will recall its main features. All gloried in a "war to end all wars," a world made secure for peaceable self-government. Statesmen promised "universal disarmament," they proclaimed the liberation and self-determination of all peoples. The confident prospect was of a new world society organized into a global League of Free Peoples.

Today again men look toward the war's end and its aftermath. But how sharply are their expectations contrasted with the confident hopes of twenty-five years ago! Statesmen project "Seven Ocean Navies" and a world held in leash by massed military might. They assume the dominance of the great powers. Plans call, not for a League of Free Peoples, but for a continuing alliance of victor nations—a pattern for peace discredited by the whole weight of the centuries' experience.

How are we to explain these contrasts? Three factors are mainly responsible. Obviously the first is the emergence of Russia as, in many respects, the decisive power for the post-war era. The second is profound disillusionment over the inter-war debacle, which threatens to carry the world to a solution at least as extreme in its deference to the principles of *real politik* as was the earlier peace in its loyalty to utopian ideals.

But there is a third consideration, perhaps more fundamental and important. The antithesis between outlooks toward the peace widely held in the midst of the two conflicts is not as absolute as the one we have suggested. If a comparison is taken between Armistice Day 1918 and today, the contrast holds. But if memory presses farther back to the early years of the last war, the parallel between thought and talk then and what men are saying today is more impressive than the contrast. Then there was the assumption of a punitive peace, much discussion of the dismemberment of Germany, secret projection of military alliances among the Allied nations. The general philosophy of peace-making was closely analogous to that which appears dominant in the three power chancelleries today.

But, in late 1916 and 1917 a new factor was injected into the situation. It was the voice of a single man. Woodrow Wilson began to proclaim the necessity of a peace on quite other principles than those then accepted as axiomatic. Over the heads of government leaders and against their disdain and opposition, he took his appeal direct to the peoples of all nations. Something like a people's revolution swelled throughout the world. A peace was written in terms utterly different from that initially

projected by the victorious statesmen. Perhaps the most significant contrast between Armistice Day 1918 and today is the absence of the voice of Woodrow Wilson.

It would not be possible to re-enact the revolution of 1916-1918 in identical terms, and nothing would be more foolhardy than to attempt to do so. As we have noted, disillusionment over Wilson's peace is a determinative cause, or excuse, for the present discredit of idealism. The full weight of the earlier failure must be measured. And just account must be taken of the new factors not present a quarter of a century ago.

It is doubtful if we can look for any single voice to articulate the people's hopes and to mobilize the full influence of their desires in the scales of statecraft. Both Mr. Willkie and Mr. Wallace have echoed the popular longing, but each speaks as a rebel within his own party. The dismissal of Mr. Welles has removed from our Government the one force with vision adequate to the need, the one man with courage to speak well of the League of Nations and of its architect. The people must look for leadership this time, not to a single individual but to a chorus of lesser voices.

This suggests that, for the coming peace, the decisive role falls upon the people themselves. If it be true that the people cannot be trusted to outline a sound peace because of ignorance of manifold considerations, it is the lesson of history that statesmen cannot be trusted to make an enduring peace without pressure from the people. The great lack in our present situation can be made good only by something approaching a popular revolution among all peoples, an insistent and irresistible mobilization of popular will.

H.P.V.D.

An Inappropriate National Hymn

IT is highly appropriate that a general who has rendered distinguished and valiant service in the armed forces of his country should write a poem addressed to the "God of Battles." *The Woman's Home Companion* and the metropolitan press are warranted in exploiting the fact. War conditions have led in the past to the composition of several well-known patriotic hymns, such as Julia Ward Howe's "Mine eyes have seen the glory of the coming of the Lord," and Oliver Wendell Holmes' "O Lord of hosts! Almighty King!" during the Civil War, and John Oxenham's "Lord God of hosts, whose mighty hand," and Sir John Arkwright's "O valiant hearts, to your glory came," during the first World War.

But it is to be regretted that in the present instance the writer of the poem appears to have for-

saken the faith of his fathers for the mythology of his opponents.

"Great God, who through the ages
Hast braced the bloodstained hand,"

is addressed "As Saturn, Jove or Woden." Saturn, by the way, was the god of the harvest and seed sowing in Roman mythology; and while Jove had many attributes, being as Jupiter Pluvius the bringer of rain, and under other names the god of thunder, of justice, or of hospitality, he is never identified with Mars the god of war.

But let that pass. When the poet appeals to Woden he is on firmer ground. Woden, or Odin, "the frenzied one," was certainly a warlike deity of the Anglo-Saxons who received the souls of the slain in Valhalla. The difficulty about our acclaiming him is that the Nazis have pre-empted the claim. Under the leadership of Alfred Rosenberg they have undertaken, not very successfully, to restore him to the place which he held in Teutonic regard before the introduction of Christianity.

As for the phrase, "We whine not for thy mercy," it is so characteristic of Nazi and of Nipponese thought to disclaim the need of divine mercy that the line might have been written by a follower either of Rosenberg *mythus* or of the Shinto State religion, wherein Amaterasu Omikami, the victorious sun-goddess and progenitor of the Imperial House, still makes men "wise to slay."

But the United Nations are following a different leadership. The Chinese Generalissimo, the Russian Orthodox Church, and the churches of Great Britain and America know that even in war-time they are under the judgment of God, and that no matter how just the war, they stand in need of His mercy. Rudyard Kipling was perhaps the most militaristic of modern poets, but he was so mindful of the Hebrew-Christian tradition in which his country stands that he closed his *Recessional* in these words:

For heathen heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust,
And, guarding, calls not thee to guard:
For frantic boast and foolish word,
Thy mercy on thy people, Lord.

The country needs a new national hymn born of war conditions. It would be heartily glad if a soldier in active service were to write such a hymn. But as for the author of "God of Battles," we trust that if he makes another attempt it will be with a Bible in his hand and a dictionary of mythology within easy reach.

H.C.R.

General Patton's poem to which the above editorial refers is published on page eight.

The Federal Council's War Ministry

SAMUEL McCREA CAVERT

THE call sounded by the last issue of *Christianity and Crisis* for an ampler support of the chaplains by the Protestant churches is timely and urgent. There is no greater religious responsibility today than that which is presented in our armed forces—the largest “parish” of American young men and women that we have ever seen.

The first requisite for strengthening the service of the churches to the men and women in the army and the navy is a clear picture of what is already being done. The purpose of this article is to sketch the main outlines of this picture.

1. The primary task, now well on toward accomplishment, is the securing of an adequate number of well-trained ministers as chaplains. This has been a large order. Although it is contrary to military policy to give official statistics it can safely be said that, in round numbers, there are nearly 10,000 chaplains. Approximately two-thirds of them are Protestant. This means there are, or soon will be, upwards of 7,000 Protestant chaplains. The expansion of the army has been so rapid during recent months that most of the denominations still have a considerable way to go before completing their quotas but what they have done is a substantial achievement. Contrary to a popular impression, Protestantism as a whole has not fallen behind Roman Catholicism in the securing of chaplains.

2. The churches are keeping in far more sympathetic and helpful contact with the chaplains than at any previous time. Prior to the war the churches tended to leave the chaplains, after appointment, wholly “on their own”; most of them felt themselves to be the forgotten men of the ministry. In large measure this breach in active fellowship has now been overcome. There is important assistance which ought to be given to the chaplains which is not yet being given but certainly they are no longer orphans! All of the major denominations have agencies devoted to the interests of the chaplains, working with varying degrees of effectiveness, and most of them are cooperating in the General Commission on Army and Navy Chaplains.

3. A new development of great promise is “The Service Men's Christian League.” It was launched just a year ago, with the united support of the boards of religious education, for the purpose of providing an organized fellowship of Christian young people in the armed forces, with an educational program designed to meet their special needs. Nearly a thousand units have been formed. One of the main features is the holding of discussion groups under the sponsorship of the chaplains. The League issues a monthly publication called *The Link*; the

name emphasizes the continuing bond between the Church and its young people in uniform. This magazine, which has reached a circulation of nearly 250,000, is furnished free to the chaplains for distribution among their men. Each issue contains weekly outlines and materials for discussion groups, as well as articles of popular interest on moral and religious problems of youth. This is the first project ever undertaken for furnishing an interdenominational Christian literature, prepared specifically for the armed forces, on a systematic and continuous basis month after month.

4. A large volume of devotional literature is provided to the chaplains. The denominational agencies have furnished millions of copies of publications like “The Upper Room” (Methodist), “The Secret Place” (Baptist) and the booklets of the Forward Movement (Episcopal), all of which are interdenominational in spirit and content. What some of the denominations have done may be illustrated by the Congregational Christian Churches, which are now spending about \$1,600 each month for religious literature for the use of chaplains, and by the Presbyterian Church in the U.S.A., which provided 890,000 copies of pamphlets for service men within a year. The Service Commission of the National Lutheran Council reports that it has supplied 7,000,000 tracts and pamphlets since it was organized. The distribution, however, has been “spotty,” and the chaplains of the smaller denominations have often failed to receive anything like adequate supplies. Two publications of the Christian Commission for Camp and Defense Communities (interdenominational)—“Rations for 100 Days” and “The Spiritual Almanac”—have received a wide distribution, largely through the YMCA-USO. The “Spiritual Almanac” alone has had a circulation of 1,500,000 copies. A small kit of pamphlet literature is presented by the YMCA and the Salvation Army, as units in the USO, to each Protestant soldier on embarking for overseas duty. The American Bible Society has provided New Testaments and portions of the Scriptures in a steady flood.

5. Literature of a more general educational character has been furnished to the chaplains in much smaller quantities. The lack, however, has not been as grave as is sometimes assumed. Last month the booklet on “Six Pillars of Peace,” published by the Federal Council's Commission to Study the Bases of a Just and Durable Peace, was mailed to all Protestant chaplains, at home and abroad. They have also recently received the brochure on the development and significance of the ecumenical movement, emphasizing the role of the churches as a world-wide

community. *The Link*, the monthly publication already referred to, has carried important articles on the issues which Christians see at stake in the war and also discussion outlines on social, racial and international problems of the post-war world. The YMCA has distributed, through USO units, several excellent pamphlets dealing with social and international questions, including Vice-President Wallace's "Price of a Free World," Sherwood Eddy's "Why America Fights," and Ruth Benedict's "The Races of Mankind," as well as pamphlets on personal and moral problems like "Shall I Marry Now?" and "How Much Do You Know About Alcohol?" Most of these YMCA publications have had a circulation of at least 100,000.

6. To assist the chaplains in their preaching and evangelistic work, the Federal Council's Department of Evangelism has been sending "Christian Missions" into the military and naval camps. A Mission usually remains a full week in a camp, going at the invitation of and working under the direction of the chaplains. Some of the ablest younger ministers of the country—J. Sutherland Bonnell, Richard Rains and Roy Burkhart, for example—have each given several weeks to this type of service. About fifty such Missions have been held, and a schedule for several months ahead is now under way.

7. To assist the chaplains and other workers with the armed forces in the pastoral aspect of their ministry, seminars on personal counselling have been organized by the Federal Council's Commission on Religion and Health, often with the cooperation of the YMCA. The leadership of several persons with competence in the techniques of counselling—like Russell Dicks, Otis Rice and Charles T. Holman—has been enlisted. The seminar consists of a series of informal conferences, extending over at least three days, on methods of dealing with the sick, with men in trouble, with those that need help in moral or spiritual or family problems. Meetings between chaplains and interested doctors, nurses and Red Cross workers are also held to consider ways in which they can work together most effectively. Seventy seminars have already been held, reaching about a thousand chaplains and probably a larger number of USO workers and ministers in communities adjacent to camps.

8. The program of visitation by national representatives of the churches for the purpose of building up a strong sense of fellowship between the chaplains and the churches has been somewhat sporadic but important measures have been taken. In addition to what is done by the denominations, some of which have their representatives in the field for months at a time, the General Commission on Army and Navy Chaplains has arranged for several extensive visitations. The first of these was by its chairman, Bishop A. W. Leonard, who began a mission to all the overseas chaplains last April.

When his mission was cut short by his tragic death in an accident in Iceland, it was taken up by his successor, Dr. William B. Pugh, who is now on a four months' tour with an itinerary that covers Europe, Africa and Asia. Briefer visits have been made by Rt. Rev. Henry K. Sherrill, vice-chairman of the Commission, to the chaplains in the Alaskan area, and by Bishop Ivan Lee Holt to those in the Canal Zone. In this way most of the chaplains who are furthest from home and most in need of fellowship have been made to feel the pulse of the Church's support. At the present time an experimental plan for a systematic visitation in each of the nine Service Commands in the continental United States is being developed, a trusted Christian leader in each of these areas accepting the responsibility for visiting all its military units of any considerable size. Those who have agreed to serve in this way include men of the caliber of Bishop Henry K. Sherrill, Bishop William Scarlett and Frederick L. Fagley. How satisfactory the arrangement will be it is too early to say. Experience may prove that it is too decentralized and that a few people covering the nation on a basis of continuous full-time service will be necessary.

Supplementing the present program of visitation is a series of retreats—one in each of the nine Service Commands—organized by the Federal Council's Department of Evangelism, each bringing together about a hundred chaplains for a period of spiritual refreshment with representatives of the churches. John R. Mott has been especially generous in giving leadership to these retreats.

9. A very extensive visitation of a more general educational character has been conducted by the National Conference of Christians and Jews. A team made up of three religious leaders—a Protestant minister, a Catholic priest and a Jewish rabbi—has gone together to the camps. Among the Protestants who have given long periods of consecutive service under this arrangement are Robert W. Searle and Theodore C. Speers. Two main notes have been sounded: (a) the necessity for mutual understanding and good will among all groups that make up our national life; (b) the necessity for full American cooperation in international affairs following the war. Since the program is not specifically religious and has no "sectarian" aspect whatever, the commanding officers of the camps have usually given the order for required attendance as a part of the army's training program. In the first year of the plan 312 different military and naval stations have been visited and the number of men reached is estimated at 2,000,000.

10. In volume of service rendered, and also in cumulative value, the local churches in communities near the camps have been the most important allies of the chaplain. It is when the men in uniform are away from the reservation and free from the

usual discipline that they stand most in need of friendship and wholesome surroundings. This makes the work of the nearby churches especially strategic. Their service is too manifold to lend itself to any brief summary. Thousands of churches are putting forth special efforts to make soldiers and sailors feel at home in the places of worship, to draw them into the Sunday evening meetings of young people's societies, and to provide hospitality in parish houses and Christian homes. A typical illustration is the work of the Service Men's Council organized under the auspices of the churches of Greater New York, with a full-time executive. A directory of church service clubs in this city alone lists 135 parishes with an active program. 42 of them have regular features on some day in every week; 10 have a seven-day program every week. Nationally the work of the local churches receives stimulus, guidance and an essential measure of coordination through the Christian Commission for Camp and Defense Communities, maintained by the Home Missions Council and the Federal Council.

It will probably surprise most readers to learn that there are no fewer than 650 communities in which grants from national funds of denominations are being made to assist the local forces in their service to men and women in uniform or workers in centers of war production. A relatively small denomination, like the Southern Presbyterian, has a staff of 42 persons working in camp areas, in addition to local pastors. The Presbyterian Church in the U.S.A. has had 164 ministers serving camp communities for periods of two or three months each. The National Lutheran Council has 40 men serving on a full-time basis. In at least 75 communities work for men in uniform is being conducted under an interdenominational plan. In some of the larger cities, e.g., Baltimore, Washington, Detroit, Dayton, San Francisco and Portland, there are full-time interdenominational executives under the auspices of the local Council of Churches.

A subsequent article by Dr. Cavert will deal with other wartime services of the churches than those discussed above, giving a brief outline of the ministry to men and women in war industries, the work for prisoners of war, the resettlement of Japanese Americans, the program of relief and reconstruction and the educational effort in connection with post-war problems.

We are very glad, indeed, to have these surveys from the head of the Federal Council of Churches on what the Church is doing. We shall return in subsequent issues to the question we raised of the need of an expanded program for the men in the armed services.

Thoughts While Trudging The Tundra

ALREADY among American clergymen there is talk of disarmament after the war. Already there is a pious and proud preaching of forgiveness on an international scale.

Must we go through all that again?

There are none so blind as those steeped in the romanticism of liberal theology who no longer are acquainted with the classic Christian teaching on the nature of God, the world, and man. Especially when they are cushioned against the shock of demonic forces now on the loose.

Consider forgiveness. To ask those who have suffered most to join us who have suffered least, in an act of forgiveness toward our enemies, is placing an inhuman burden on human beings. And such preaching is indicative of the fact that Americans who have suffered least by this war are indulging in the luxury of religious pride. It is a kind of steam-heated, soft, suburban magnanimity.

If this is a moral universe, if God is a certainty, then justice is as inevitable as forgiveness is necessary. In such a universe no Nazi or Nipponese can at this late date entertain the racial theories they do and with impunity go swashbuckling around the world in aggression and atrocities. Justice demands punishment and in political strategy the instruments of punishment are people. We can't escape the obligation placed upon us by a moral universe.

Nor can we of a God-conscious tradition escape persuasion toward the exercises of forgiveness. But the mere moralist in his preaching adds to the confusion when he asks people to summon the simple virtue of forgiveness and utilize the virtue as an implement of political policy. This betrays a lack of understanding the historical idea of forgiveness.

Thus forgiveness is not a form of political strategy but a religious attitude. As such, forgiveness may mitigate punishment, purge it of revenge for the sake of revenge, ameliorate the reconstruction period, temper the political inevitabilities with humaneness. The salt of forgiveness in society makes for the decencies of the democracies. It is this salt which prevents complete corruption in a sinful world.

On the other hand forgiveness cannot be sheer political policy in as much as political strategy cannot be purely religious in an irreligious world. There can be no living of the Sermon on the Mount in a world which denies the Sermon on the Mount. For the American Protestant minister to enjoin the United States to exercise forgiveness toward our enemies is to indulge in the religious pride that we are good enough to impose the high demands of the Sermon on the Mount upon ourselves. He evidently

fails to see that the physical luxury of his own existence has been made possible by, at least let us say the mild imperialism of U. S. foreign policy, which fact robs us of any moral right to preach as if we are peculiarly righteous in the family of nations.

Furthermore, the religious experience of forgiveness is something so sublime because it is mutual. To tender wholesale forgiveness to a Nazi or Nipponese group who refuse forgiveness is simply to make ineffective the act of forgiveness. According to the New Testament, even God cannot forgive those who refuse to be forgiven. Forgiveness requires not only religious magnanimity in those doing the forgiving but also religious humility in those being forgiven. In international politics there cannot in the very nature of the world be either complete magnanimity or pure humility.

Finally, a word about disarmament which is already being called for by resolutions passed at meetings of churchmen. What can be more hopeless for the next generation than to start all over again on the 1922 premise that the way to prevent international criminals is for those who do not believe in criminal acts to disarm themselves? We have reason to believe that even now there are members of the Nazi and Nipponese military cliques who, seeing defeat in the handwriting on the wall today, are already casting about for means of saving the situation so as to have enough lease on life to plan world War III. If the children of darkness think in terms of a century of wars, then the children of light had better not expect peace as the result of a military victory in this war. For the next one hundred years armaments are a necessary police equipment in this pioneer century of an emerging world community groping toward a neighborhood of nations transacting the commerce of life according to laws and courts of justice and reciprocal trade treaties.

Hence any preaching on forgiveness and disarmament is only a soft moralizing that stems from a humanistic theology that underestimates the demonic force possible in a national aggregate of sinful human beings and overestimates the possibilities for selfless goodwill in a social collective of unregenerate human beings. Only if an American Protestantism learns to appreciate the historic Christian doctrines about the nature of God and man, will we be saved from another generation of the blind leading the blind.

CHAPLAIN CLARENCE KILDE

EDITOR'S NOTE: This letter of Chaplain Kilde raises a profound issue with which we must come to terms increasingly. We believe, however, that Chaplain Kilde places two Christian demands: disarmament and forgiveness too much upon the same level. He thinks they both stem from a "soft moralizing." The demand for disarmament may stem from that source but not the demand for forgive-

ness. To insist that the nations disarm after the war means that the problem of restraining evil and injustice in the world is not taken seriously. It means that we do not understand the necessity of coercion in the maintenance of minimal standards of justice. It means that we fail to recognize the real task which faces our generation in the realm of politics. That task is not to get rid of police power but to bring police power under the most impartial possible judicatory. It is not to get rid of arms but to prevent military power from being an instrument of international anarchy and making it a vehicle of international order.

The Christian demand for forgiveness is in a different category. If those nations which have suffered least merely make a self-righteous demand upon the nations which have suffered most, that they forgive the foe, Chaplain Kilde would be right. Forgiveness is not a virtue which one man may demand of another. That always involves self-righteousness and also obscures the fact that forgiveness is not a form of love which can be achieved by willing to be good. It springs from a contrite and broken heart, which recognizes the depth of its involvement in mutual guilt.

Chaplain Kilde would be right too if the demand for forgiveness merely meant the cancellation of punishment and the prohibition of restitution. Forgiveness does not simply cancel out justice. The very heart of the Christian gospel contains the revelation of a merciful God, whose mercy triumphs over his wrath but does not efface his wrath. That is the significance of the Christian doctrine of atonement.

But no protest against sentimental versions of the Christian idea of forgiveness must be allowed to efface the fact that the Christian faith involves an understanding of our involvement in the guilt of the foe and of the fact that punishment is finally in God's hands and not ours. It would be catastrophic for instance if the Christian world failed to understand that Nazi tyranny grew on the soil of international anarchy to which we all contributed. If we understood our crisis in no deeper dimension, we would be tempted to believe that the danger to world peace were overcome with the defeat of the Nazis. But we know very well that we still confront the problem of overcoming international anarchy after we have eliminated the Nazi peril. It is therefore dangerous to try to solve our problems merely by meting out the correct punishment to the Nazis.

Furthermore, though we must devise retributive justice and restraints upon further tendencies toward evil as carefully as possible, we must also understand as Christians that the punishment of an evil doer is more in God's hands than in ours. We must understand the significance of the word "Vengeance is mine, I will repay, saith the Lord." R.N.

The World Church: News and Notes

French Protestant Churches Continue Work

Protestant churches in France are continuing to aid refugees under "increasingly difficult circumstances," according to an article in the Swiss Reformed Church paper, *Kirchenblatt für die reformierte Schweiz*.

The article said that "fresh tasks" have arisen due to "the German imposition of forced labor" with regard to the care of both "the young people who have been deported to Germany and with those others who remain hidden in the woods and mountains."

"The Ecumenical Committee for Aid to Refugees remains in close communication with those who are accomplishing this work," the article said.

Describing a parish in Aumonerie where "a single pastor, with a secretary and two assistants, is accomplishing a gigantic work," the article declared:

"Because of the fear of house searches, index cards and all documents must be continually kept in a safe place. Many refugees have escaped, but there are still many there who need help, and the need increases.

"There is special difficulty in providing the hidden refugees with food. Of great importance is communication by letter, which always brings courage and comfort, and sometimes gives an opportunity for regular religious instruction. . . ."

Danish Primate Declares Church Will Not Yield

Two days before the Nazis put Denmark under martial law, the Primate of the Danish Church, Bishop Hans Fuglsang-Damgaard, issued a pastoral letter declaring that the Danish people must not "yield an inch from truth, right and justice," the Stockholm newspaper *Svenska Dagbladet* reported.

The letter, which was read in all Copenhagen churches, said in part:

"Profound darkness has fallen upon our people. We do not see the road ahead, not even the next step. We feel as if our most precious possessions have been taken away from us.

"However, God is with us in this darkness. Trusting in Him, we will continue our normal duties. In speech and in writing we will do our best to continue to maintain quiet and order.

"We will contribute to counteracting the hatred poisoning our people's souls, but we will not yield an inch from the Church's Confession, nor will we yield an inch from truth, right and justice. We remain loyal towards our church, our king and our fatherland.

"Let us pray for all who have sacrificed their lives for us, for the wounded and for all those in mourning, for all who have lost their freedom, for our beloved king, and for our church and our people."

Bishop Fuglsang-Damgaard is a member of the Provisional Committee of the World Council of Churches.

Russian Orthodox Bishops' Message to Christians

The Moscow Radio, in an English-language transmission beamed to the British Isles and reported by U. S. Government monitors, broadcast the following message from the Congress of Bishops of the Russian Orthodox Church to "Christians all over the World":

"Brother Christians throughout the world:

"This is an extraordinary momentous year for us all. The whole world is enveloped in the flames of war. Blood is flowing over the fields of Europe, Asia, Africa, and America. Civilians in many countries occupied by the Germans are being subjected to unheard of violence. They are being enslaved and exterminated. Fascism is sowing death and destruction everywhere.

"Our motherland has borne the main blow of the German onslaught, but with God's help and its supreme effort our glorious Red Army is driving the perfidious enemy out, inflicting severe wounds on him, who though bleeding, is still strong.

"The Russian Orthodox Church appeals to Christians the world over to unite closely, fraternally, cordially and mightily in the name of Christ for the final victory over the common foe.

"The Congress of Russian Bishops implores Christians in all countries to join in common prayer to the Lord to grant a speedy victory in this historic and sanguinary struggle, so that Christian ideals may triumph over the destruction with which Fascism threatens the entire world.

"By our vigorous effort Fascism will be crushed, wiped off the face of the earth, and peace, freedom and happiness will be restored on earth.

"God bless you Christian brothers, and your struggle for a just cause."

Attitude of Chinese Towards Christian Missions

Writing in the *Saturday Evening Post*, Ernest O. Hauser has made a general survey of the attitude of Chinese peoples towards Christian missions and comes to the conclusion that on the whole the attitude is a very friendly one. He writes in part:

"Recently, Generalissimo Chiang Kai-shek praised the Christian Church and said the abolition of unequal treaties had freed the Christian Church from all association with foreign imperialism or aggression.

"In an address to the opening session of the First National Christian Conference held since the outbreak of the war, Chiang said: 'We still need them [the missionaries] and welcome Christians from other lands who serve the people of China with true sympathy and devotion. Don't feel you are guests. You are comrades working with us to save our people and build a new nation.'

"I've had these views confirmed by hundreds of Chinese, and it seems to me that the foreign missionary

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DOROTHY CLEMENS, *Editorial Assistant*

is largely responsible for the continued respect the average Chinese has today for the white man. The missionary has stuck by his guns, praising the Lord and passing the spiritual ammunition, and the Chinese do not hesitate to give him credit for it. True, most of the credit is for charitable and relief activities, and he gets less and less recognition for purely evangelistic work. The reason is that Chinese congregations have come of age and are, in many places, perfectly capable of standing on their own feet. . . ."

Communication

Gentlemen:

As a Catholic, I am a steady and devoted reader of yours; and I very much like your publication.

Just the same, may I protest against a paragraph in your recent article signed E.L.P.?

This paragraph says regarding the Roman Catholic Church:

"The Roman Church is itself an absolutism of an authoritarian type. The people are ruled. The clergy who rule them are in turn ruled. All authority is ultimately centered in the Pope."

Should not E.L.P. have added that the authority of the Church is really truly only in the field of theology and of personal morals and that we Catholics differ among ourselves through almost all degrees of latitude and longitude in matters of economics and of politics?

I think that most of the bishops and clergy in this country are Democrats. Myself, I am a Republican and no priest ever tried to make me different on that point.

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Again, on the most critical recent issue of politics anywhere, most of the bishops of Spain sided with Franco but, as I think E.L.P. somewhere intimates in his article, a great multitude of Spanish Catholics, especially the Basques, were fervently on the side of the Loyalists; and this did not in any way bar them from the sacraments. The Basques are perhaps the most ardent Catholics in the whole world but they did not hesitate to choose their politics for themselves. In fact, being true Catholics, they perfectly well knew that they had that right. Myself, I have steadily regarded the Loyalists as having been on the right side of the struggle; and I am utterly against Franco and all his works. No bishop or priest has ever even tried to swerve me from that view. In such matters I am not "ruled" by the hierarchy or the clergy any more than E.L.P. is "ruled" by the clergymen of whatever Protestant denomination he may belong to.

I would not have you think that E.L.P.'s article has aroused any animosity in me; for it hasn't; but I do seriously think that the paragraph in E.L.P.'s article which I have been discussing might give many Protestants a false impression of the actualities existing within the Catholic Church.

I may add that most distinguished of all Roman Catholic philosophers, Jacques Maritain, of France, was always against Franco and still retains his exalted station in the minds of bishops and priests. We Roman Catholics are freer than E.L.P. seems to think.

WILLIAM HARD, SR.,
Roving Editor, *Reader's Digest*.

General George Patton's poem to which our editorial refers is as follows:

GOD OF BATTLES

From pride and foolish confidence,
From every weakening creed,
From the dread fear of fearing,
Protect us, Lord, and lead.

Great God, who through the ages
Hast braced the bloodstained hand,
As Saturn, Jove or Woden
Hast led our warrior band,

Again we seek thy counsel,
But not in cringing guise.
We whine not for thy mercy—
To slay: God make us wise.

For slaves who shun the issue
We do not ask thy aid.
To thee we trust our spirits,
Our bodies unafraid.

From doubt and fearsome 'boding,
Still thou our spirits guard,
Make strong our souls to conquer,
Give us the victory, Lord.

Authors in This Issue

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